

Devoted to Evangelism, Missions and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel!"

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

WHOLE NO. 410

RUSSELL, KENTUCKY, SATURDAY, MARCH 9, 1946

VOLUME 15, NO. 6

A New And Scriptural Study Of Jesus' Beatitudes

By C. D. Cole, Mortons Gap, Ky.

I Will Believe!

I WILL believe, though all around my way
Dark shadows fall, and wintry winds be chill;
I know that after night shall come the day—
My Father cares, and naught can work me ill.

I WILL believe, though all my days be spent
In ceaseless toil from morn until the night;
My Father knows, and I can rest content—
His trusting child is precious in His sight.

I WILL believe—though faith be sorely tried,
God's promises forever shall endure;
All needful things will surely be supplied—
I will not doubt, but rest in Him secure.

I WILL believe—when life's last task is done,
I know that I shall see the Christ I love;
And fellowship so sweet on earth begun
Shall evermore endure with Him above.

—Bessie Patten Gilmore, in "Moody Monthly."

Ed. Note: This begins a series of articles on "The Beatitudes" one of which we will carry weekly in the columns of this paper (D. W.). These are intensely practical and sanely Scriptural articles which we are sure will prove a blessing to all our readers.

Incidentally we have a book in our publishing house by Bro. Cole entitled, "Definitions of Doctrines," which is new being printed. It will be approximately 200 pages and cloth bound. We will make more definite announcements later. Just now read this article and you'll realize at once that you will want a copy of Bro. Cole's larger book when it is completed.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."—(Matthew 5:3).

The beatitudes compose the first section of the Sermon on the Mount. They were addressed to the disciples by their Lord acting in the role of a teacher with the authority of a king. What a teacher! How blessed it is to sit at His feet and learn of Him. When He opens His mouth we ought to open our ears to hear and our hearts to receive His message.

Our Lord began the Sermon on the Mount with benedictions on His people, not with maledictions on the world. He is not preaching the gospel to the lost; He is proclaiming the laws of His kingdom to the saved. He is not telling the lost how to be saved; He is teaching the saved how to identify themselves as members of the kingdom of heaven. He is not preaching the way of salvation, but describing those who are already in the way.

The several beatitudes, when put together, give up a composite picture of those characters upon whom the Divine benediction rests. Each beatitude as a part of the composite picture gives a (Continued On Page Four)

Mused Uncle Mose

"Rev'nd Jasper say de Bible don' give no deacons no right to fiah no pastah. But dey fiahed 'im."

A Puzzling Question As To What The Bible Teaches About Easter Observance

"A Short Horse Is Soon Curried"

for which there is not Scripture at all. Why grumble at infant baptism, then observe Easter, for which there is no more Scripture justification?

The Whole Thing Heathen

Easter observance compares favorably with the grossest heathen idolatry of past ages, and no greater insult to God is offered than when his churches are turned into places of Easter worship. The name "Easter" is heathen, since that was the name of the goddess of Spring and of sunrise among a heathen people of northern Europe. That is why we have "sunrise Easter services" today. They hark back to the worship of the goddess of the sunrise.

(Continued on Page Four)

THE PASTOR'S TITHE

If he is looking for a suggestion along this line, let him consult Numbers 18:26: "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe." In other words, the people were to tithe, and the Levites in turn were to tithe and tithe. The tithe was the minimum for all.

No minister will refuse to con- (Continued On Page Four)

-- The First Baptist Pulpit --

"The Menace Of Modernism"

By Arthur Franklin Williams, DD
Pastor First Baptist Church
New York

The word "modernism" has been coined and has come into use in religious terminology to identify a revolt within the organized church of today against the creedal confessions of historical Christianity. Within the last fifty years the word has been employed to distinguish the movement

which it represents from its opposite called "Fundamentalism." The difference between the positions represented by these terms was defined many years ago in the Christian Century, which is recognized as one of the leading exponents of Modernism. In the January 3rd issue in the year 1924, this periodical made it perfectly clear that the distinctions between Modernism and Funda-

mentalism were not superficial in character. With reference to this discussion it asserted, "There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words cannot hide the difference. 'Blest be the tie that binds' may be sung until doomsday, but it cannot bind these two worlds together. The God of the fundamen-

(Continued On Page Two)



JESUS, SAVIOUR, PILOT ME

Some Pertinent Questions And Some Interesting Answers As To Bible Tithing

1. What is meant by the tithe? The tithe is the tenth. The Jews were required to give one-tenth of their increase for the support of their religious work. (Num. 18-21).

2. What are the purposes of the tithe? To acknowledge God's ownership, express gratitude, and provide for the support of religion.

3. Were the Jews required to give more than one tithe? Yes, there are three tithes mentioned: (1) "holy" tithe required of all (Lev. 27:30, 32); (2) the festival tithe for the family feasts (Deut. 14:23); (3) a charity tithe every third year for the needy (Deut. 14:28, 29).

4. Did Jesus approve of the tithe? He certainly did, but He taught that we should do more

than tithe. (Matt. 23:23; Luke 11:42).

5. Does the New Testament teach tithing? It takes it for granted just as it does the Ten Commandments; Jesus said He came not to destroy the law but to fulfill it (Matt. 5:17). The New Testament teaching goes beyond the tithe — the tithe is the minimum of Christian giving (Matt. 5:20).

6. Should a Christian contribute more than a tithe? Certainly, if he can. Love and gratitude never as "how much must I do?" but how "much can I do?" Think of the Mary who gave her precious gift, of Zacchaeus who gave half his goods, and of the widow who gave her all.

7. How should we determine the tithe? The tithe is one-tenth of your income. Necessary (Continued On Page Four)

ONE TITHER

We take the following item from The Gospel Minister:

"Grandpa Shafter, of Youngstown, Ohio, awakened to his duty to tithe, after he had arrived at middle life; got busy and figured his back tithe, and, as a result has financed 5,000,000 tracts and over 10,000 gift Bibles and Testaments. He is hoping to live to be ninety, and will if he lives until March 20th, 1946

Since that happened gave the tenth to the

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THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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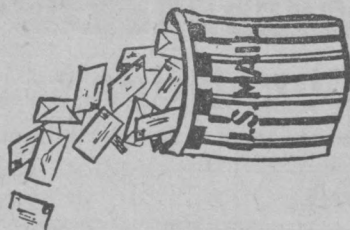
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TO WHAT "NAME" SHALL WE BE LOYAL?

The battle cry of socialistic religion today is, "Loyalty to the Denomination!" By means of this cry they seek to herd all churches and pastors into their super-duper planned regimentation. The masses of lost men and women who have been swept into the membership of our churches by means of high pressure "evangelism" are ideal timber for them to work on. The lost preachers who occupy many of our pulpits, large and small, are likewise good material. In the rush and cry of the multitude some of God's children, pastors and people, are confused and deceived, and as a result are following meekly in the train of the ungodly procession. But, there are hundreds of pastors, and thousands of the Lord's people, who are not deceived by this religious mockery, and who are going along in their endeavors to be loyal to the Name that is above every name, Jesus Christ, the Lord. The worldliness, the ungodliness of the very expression "Loyalty to the denomination" is apparent to everyone who is saved and awake. The very word "denomination" means "name." To what name does it refer, the Lord Jesus? Of course not. It refers to "another name." Any name except His name is "another name," and it does not matter how dear, how honored, or how anything else, it remains "another name" from the "NONE OTHER NAME." In truth there are few things as inherently dangerous as the appeal



Prescott, Arizona

Dear Brother Gilpin:

You are doing such good work and we enjoy the Baptist Examiner so much that we want to help out from time to time with a little "folding money" to aid you in God's ministry.

Our sons are sending their tithe this time to you praying God will multiply it as He did the loaves of bread and bless it to the salvation of many souls.

Jim, aged twelve, sends one dollar knowing that in these trying times of strikes and high cost of living many are not tithing as they should. We pray your work may not suffer from it.

Yours in Christ,
Mr. and Mrs. Herbert De Vos

Richmond, Ky.

Dear Bro. Gilpin:

I have loaned a brother my Baptist Examiner and he let another read it so now you have two new readers. I am sending you the money along with their names. So see that their names are added to the mailing list.

Yours in the work,
K. R. Bolton

Detroit 9, Michigan

Dear Brother Gilpin:

Your paper is always so very interesting, I look forward to receiving it each week. I praise God for a paper like it, there are so few church papers that really preach the gospel.

(Continued at top next column)

of "Loyalty to the denomination." But someone may say that the term "denomination" refers simply to the masses of people called Baptists, or whatever denomination may be under consideration. We emphatically deny this, but even if it were true, what business have we being loyal to people, however fine they may be. Our whole loyalty belongs to Him, "Who is before all things." Let us read, study, ponder and meditate over Phil. 2:5-11. Then let us resolve to be loyal as never before to Him, and to Him alone.—The Clarion.

That Little Chap Of Mine

To feel his little hand in mine, so clinging and so warm,
To know he thinks me strong enough to keep him safe from harm;
To see his simple faith in all that I can say or do,
It sort o' shames a fellow, but it makes him better, too;
And I am trying hard to be the man he fancies me to be,
Because I have this chap at home who think the world o' me.
I would not disappoint his trust for anything on earth,
Nor let him know how little I just naturally am worth.
But after all, it's easier, that brighter road to climb,
With the little hands behind to push me all the time,
And I reckon I'm a better man than what I used to be,
Because I have this chap at home who thinks the world o' me.

(Author Unknown)

Christ is
trine. Th
the basis o
we see th

I receive four papers from different churches, and I think yours is the best of them all.

Yours in Christ,
Violet Culpepper

Petersville, Ky.

Mr. John R. Gilpin

Russell, Ky.

Dear Sir:

Enclosed find check for ten (\$10.00) dollars for the Baptist Examiner. This is just a gift. I will renew my subscription when it expires.

God bless you.

Mr. and Mrs. Ezra Esham

THE MENACE OF MODERNISM

(Continued from page one)

talist is one God; the God of the modernist is another. The Christ of fundamentalism is one Christ; the Christ of modernism is another. The Bible of fundamentalism is one Bible; the Bible of modernism is another. The church, the kingdom, the salvation, the consummation of all things — these are one to fundamentalists and another thing to modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future

Substitutionary Sacrifice. And to them "Hell" is but a figment of an Oriental imagination. Modernists have expressed their contempt for the doctrine of redemption through the shed blood of Jesus Christ calling it a "slaughter house religion," and a "gospel of gore."

Modernism is not something new. It is as old as the Devil. There is nothing new about it except its method of assault upon Christ and the Bible. The infidels of earlier days made no profession of being Christian. They sustained no connection whatever with the Christian Church. They hired their own halls in which they denounced Christ and the Bible. They did not accept ordination to the Christian ministry nor a salary from a Christian Church for the purpose of propagating their infidelity. In comparison with the modernists of today they were honorable gentlemen.

Modernism is spiritual anarchy. It is rebellion against the authority of God's Word. It begins with an interrogation, "Hath God said?" and ends with blatant denial. Not all modernists have made the same progress in their rebellion against God. Modernism is a spiritual disease. In some it appears only in its incipient form, in others more fully developed. It is the greatest blight of the 20th Century, not only upon the Christian Church, but upon society in general and the world.

The Message of Modernism

Modernism has a message, a gospel to preach; not the Gospel which Paul preached, but "another

and not Divine Atonement, it is the reward of merit and the Gift of God's free grace. Modernists are not exercised about Heaven and the future state. They are concerned about this world, and are convinced they possess the ability to make it even here. They envision a war world as the fruit of their brilliant endeavor. To them the of life are not even remotely related to the sin of unbelief, the rejection of God's dear Son as the world's Redeemer; we are told that poverty, disease, unemployment and wars can only be eliminated through the process of education, legislation and the introduction of a new economic system. No matter if wars decrease both as to the frequency of their occurrence and in the death dealing destructiveness, modernists optimistically insist they have the panacea. They include the pessimistic proclamations of the Bible-believing Fundamentalist who insists that despite the increase in scientific knowledge and of scientific achievements, despite man's frantic efforts to restore the Paradise which he forfeited through sin and rebellion against God, the darkest days in human history are already beginning to cast upon the world their unwelcome shadow.

Modernism scoffs at the doctrine of our Lord's return. Modernists do not even believe in resurrection from the dead. That Christ should return to this earth, a person bringing deliverance to the redeemed and cataclysmic judgments upon a Christ-rejecting world, is to the modernist utterly preposterous.

The Ministers of Modernism

Modernist ministers are the servants of the Devil, yet they make their appearance and carry on their soul-destroying activities clothed in the regalia of the true servants of Christ. In heathen lands Satan goes about as a roaring lion, but when called upon to compete with the true message of Christ he masquerades in the robes of a lamb. Where the Gospel has an entrance Satans emissaries work as angels of light and ministers of righteousness. Many modernist ministers are the personification of kindness and culture. They are so winsome, so broadminded, so tolerant, ever exhibiting what the world calls a "Christ-like spirit," that for one to brand them as agents of the Devil is to invite public condemnation. They show such interest in social uplift, in cleaning up the slums, in improving the working conditions of the laboring class, in raising the general standard of living for the poor and underprivileged. They do not talk about such matters as Heaven and Hell, but about such practical matters as food and clothing and housing and unemployment. They seem so evidently to be the friend of the working man. It is quite apparent that they are making use of a brilliant strategy in capitalizing upon a deficiency very often found among those who proclaim the true Gospel. Our concern for the eternal welfare of men should not make us apparently indifferent to their temporal problems. It is very probable that we would win more converts to the message of God's redeeming love if we exhibited more practical interest in the heartaches and burdens of those who are weary and heavy laden.

The Method of Modernism

(Continued on Page Three)

A LIVING SAVIOUR

A very learned man once said to a little child who believed in the Lord Jesus, "My poor little girl, you don't know whom you believe in. There have been many christs. In which of them do you believe?"

"I know which One I believe in," replied the child. "I believe in the Christ Who rose from the dead."

—The Christian Digest

will tell. But that the issue is clear and that the inherent incompatibility of the two worlds has passed the stage of mutual tolerance is a fact concerning which there hardly seems room for any one to doubt.

Modernism is a most subtle form of infidelity. It professes to be Christian in character and claims to rest upon something more satisfactory than that of a Biblical foundation. It represents a revolt against eternal authority. It refuses to be bound by the pronouncements of patriarchs and prophets whose writing antedated the era of scientific enlightenment even though they ascribed their utterances to a "Thus saith the Lord." It charges the Bible with being scientifically inaccurate, historically untrue, and in certain parts intellectually incredible. Modernism is a movement which subtly undermines public confidence in the Bible as the inspired and infallible Word of God. Modernists generally discredit the Genesis account of creation; they repudiate the fall of man, the story of the flood and the miraculous deliverance of the children of Israel. Many of them ridicule the story of Jonah. They reject the record of the Virgin Birth of Christ, the manifestations of His miraculous power, and His resurrection from the dead. They deny that Christ's death was in any sense penal in character or that it constituted a

er gospel which is not another." Its revolt against Christ and the Bible is not outward and open; it is hidden and concealed. Jesus Christ, says the modernist, was the noblest Man, the wisest Teacher, the most illustrious Example of all time. Modernists escape detection because they speak of Jesus Christ in words of such fulsome praise. They even refer to Him as the Son of God, and their hearers think they mean that He was unique in His relationship to God the Father as the only begotten One, not at first realizing that to them He is only the Son of God in the same sense that we all are, except that He was possessed with a fuller degree of divinity.

Modernists assert that the Bible contains the Word of God. Such language satisfies the average listener. He does not at first understand the implication. Only after a more complete orientation does he learn that to the modernist there is much in the Bible which is not the Word of God and which carries with it no authority whatever.

The message of the modernist does not concern itself with such questions as How to be Saved. In fact modernists are not sure about Heaven and they are convinced there is no Hell. If such places do exist they are sure that one's eternal well-being is based upon character and not upon Christ, upon human attainment

9, MARCH 9, 1946

MAN IS LIKE TO VANITY; HIS DAYS ARE AS A SHADOW THAT PASSETH AWAY. PSALM 144:4



THE MENACE OF MODERNISM

(Continued from page two)

Modernism follows the pattern of the fifth column. It does not make a frontal assault upon the enemy. It bores from within. Modernism is parasitic in character. It subsists on the fruits of orthodoxy. It gains entrance under the mask of scholarship only to make inroads upon the truth in the Church, the School, and through the press and radio.

Modernists often use the terminology of orthodoxy, but with a heterodox meaning. They come with the Judas kiss of betrayal, crucifying afresh the Son of God. Modernists, generally speaking, may be more readily identified by what they do not preach than by their positive assertions. That is why so many people become easy victims of their pernicious propaganda. Until they have laid a careful foundation of public confidence they are slow to make denials of Biblical truth. For every modernist who blatantly denies the Virgin Birth of Christ and His bodily resurrection from the pulpit there are hundreds who content themselves with praising the humanity of Jesus.

The Magnitude of Modernism

I am not an alarmist, not a pessimist, but I am convinced that the virus of modernism has penetrated society far deeper than we are prone to think. Even little children in the public schools of our land are being inoculated with the virus of this soul-damning disease. The doctrine of evolution is the chariot in which modernism is riding today. This philosophy of naturalism is propagated as a basic concept underlying the whole educational system. It pervades the atmosphere of the high school, the college and university. Every subject is taught from what is called the genetic point of view, until the student is thoroughly imbued with the idea of progress from the simple to the complex, according to fixed laws, and by means of resident forces. Most of the theological seminaries of today are thoroughly honeycombed with modernism. Modernism has captured the radio. It is becoming increasingly difficult to buy time for Gospel broadcasting. The Federal Council of Churches, which is one of the leading citadels of modernism, has held a virtual monopoly of radio time on the great networks until it was recently broken by the formation of the American Council. Supporters of the Federal Council

seek to discourage the radio from selling time for the proclamation of the Gospel. They attempt to smear those who at the cost of thousands of dollars along with toil and tears proclaim the message of salvation with being "racketeers," and insist that "religion should not be commercialized." Their objective is to gain control of the free time allotted by radio to the entire Protestant constituency. Surely evil days are upon us, but the fight is on.

The Magnetism of Modernism

Modernism makes a strong appeal to the unregenerate man. It gives him liberty to pursue his evil way in rebellion against God. It substitutes human reasoning for divine Revelation. It removes the restraints of external authority. If any man desires to do the will of God, he will receive light from God and an inward assurance as to the truth of Christian doctrine (John 7:17), but if he does not want to do the will of God, he will formulate a doctrine of his own. Modernism is appealing to unregenerate men because it offers them encouragement in their rebellion against the sovereignty of God.

The Madness of Modernism

What folly for men to attempt to resist the Almighty. The Japanese were brought to surrender when they saw the futility of their attempt to win the war against the destructive power of a single atomic bomb. When will men learn the infinite power and limitless resources of the One who formed the atom? The issues of this conflict are certain; the outcome is sure. Heaven and earth shall pass away, but the Word of our God abideth forever. The sooner we realize our utter helplessness before the Omnipotence of Jehovah, and the absolute certainty as to the fulfillment of His Word, the sooner we will begin to adjust ourselves to His plan for our everlasting blessing. God is love. His blessed will is our Salvation. We have only to believe His Word to gain His favor. Unbelief makes Him a liar (I John 5:10). "He that believeth is not condemned; he that believeth not is condemned already" (John 3:18), and the wrath of a sin-hating God abideth on him (John 3:36). Dear Reader, if you perish, it will be your unbelief which brings upon you this awful disaster. Only believe and live (John 3:15).

How Modernism is Maintained

Modernism is a parasite; it

feeds upon that which has life. This explains why modernists attempt by every means at their command to prevent the withdrawal of true believers from organizations of which they have gained control, unless such organizations have a substantial endowment. Modernism fears nothing so much as it does a possible severance of the ties which unite it with that which is in possession of spiritual life.

Perhaps this can best be illustrated by references to Unitarianism. The Unitarian Church as a separate ecclesiastical institution has never flourished. It has never had sufficient vitality to sustain a missionary program. But Unitarianism has made alarming progress in recent years by means of a program of infiltration of the evangelical bodies of Christendom. Of course, Satan is the real strategist who works out his evil design through human instrumentalities.

How Modernism Must Be Met

We can never meet modernism either as individuals or as churches unless first of all we recognize its sinful character. Modernism is spiritual anarchy. There is a vast difference between the character of anarchy and other forms of criminality. An individual who steals is a criminal. He has violated the recognized law of human society "Thou shalt not steal." We would not for a moment minimize the criminal character of stealing, yet there is a noteworthy difference between this kind of sin which involves a violation of law and that of anarchy which repudiates the authority of law itself. Modernism constitutes something more serious than that of "coming short of the glory of God." It is essentially an impudent repudiation of God's right to decree.

In the 16th chapter of the Gospel of John we read our Lord's promise to send the Holy Spirit, "and when He is come He will reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not on me" (vss. 8,9). From these words it becomes evident that the awful sin of which the Holy Spirit is here to convict men is the sin of unbelief. It is the sin unrepented of, for which there is no pardon. David sinned grievously against God. But his sin was not unpardonable. God graciously forgave him and restored to him the joy of his salvation. But the sin of unbelief persisted in is that which damns the soul eternally. It is this sin of which the Holy

Spirit convicts the world. But the Holy Spirit performs this work of conviction through the ministry of God's believing children. If we would be used of the Holy Spirit in His ministry of convicting the world of the sin of unbelief, then we must ourselves recognize unbelief as the damning sin of the universe. Unless we ourselves feel deeply concerning the sin of unbelief, we cannot be effectively used of the Holy Spirit to convict the world of this unpardonable iniquity. The sin of unbelief has flourished in recent years very largely because of an indifferent attitude toward this sin on the part of God's own dear people.

Modernism must be met practically according to principles revealed in God's Word. There are two principles laid down in Scripture by which God's people should be guided in their relation to sin and unbelief. One of these principles is stated in I Corinthians 5:13, "Therefore, put away from among yourselves that wicked person." The spiritual status of Christendom would be very different today if twenty years ago God's people had applied this Scriptural principle toward the sin of modernism as soon as it first appeared. Instead modernists have been tolerated and their doctrines, like leaven, have permeated the Church. Until today modernists are in control of many evangelical denominations.

The second Scriptural principle is set forth in 2 Corinthians 6:14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in

them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In the light of God's Word we are responsible either to put the modernists out, or to withdraw from them.

It is utterly impossible for those who believe God's Word to be true to labor together with those who reject it. It is a violation of a God-given principle to attempt the task of world evangelism in union with those who repudiate the soul-cleansing efficacy of the shed blood of Christ. "Thou shalt not plow with an ox and an ass together." (Deuteronomy 22:10). Missionary work has been frustrated for the past twenty-five years through failure to observe this divine commandment.

Throughout the long centuries of human history a bitter conflict has been waged between God and the Devil. With respect to this conflict neutrality is impossible. If we would be true to our crucified Saviour and risen Lord, we must be "all out" for God and in full array against the Devil. The day has come when our flag must be unfurled. No true believer in the Lord Jesus should be willing to remain in organic union, whether in a Church or denomination, with those who insult God by their unbelief in His Word.

Evil days lie before us; the long predicted apostasy is at hand; the darkness deepens; the conflict of the ages draws toward its close. The coming of our Lord draweth nigh. "Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come." (Hebrews 13:13,14).

"The Faithful Few"

Chester E. Shuler

In every church, in every clime,
When there's some work to do,
It's very likely to be done
By just the "Faithful Few."

Many folks will help to sing,
And some are glad to talk,
But when it comes to doing things,
A lot of them will balk—

"I can't do this, I can't do that;
Excuse me, please, this time—
I'd be so glad to help you out,
But it's not in my line."

So when the leader looks about
For some who'll help to "do,"
He nearly always has to go
And ask the Faithful Few.

He knows full well they're busy, too,
And always hard at work,
Yet he is sure they'll not refuse,
Nor any duty shirk.

They never stop to make excuse
But always try to do
The very, very best they can
To smooth the way for you.

God bless, I pray, the Faithful Few,
And may their tribe increase!
They must be very precious to
The blessed Prince of Peace.

IT HAS BEEN SAID—

If you don't want to be a gossip avoid these expressions:

"I heard—"

"They say—"

"Have you ever heard—"

"Isn't it awful—"

"Just between you and me—"



UNCOVERED HEADS

Should women and girls attend meetings with heads uncovered?

Mr. W. R. Lewis, Bath, kindly replies as follows: "Women not born again have not come under subjection to Christ and cannot be expected to manifest the reverence due to Him which the covered head betokens. Such should never be turned away from a Gospel meeting because of not wearing a covering for the head. But Christian women and girls ought not to appear in a gathering for praise, prayer or instruction in the Word hatless, or in any style of dress which, however, suitable for other occasions, would not become the presence of the King of Kings. A reverent spirit and suitable attire go together, and the Christian woman will care for the things of the Lord on every occasion, how she may please Him." — The Harvester.



CHURCH FEDERATION

Another herald of the apostasy that is to come one day, a subject that we referred to last month, is the recent pronouncement by the President of the Federal Council of Churches of Christ in America. Bishop G. Bromley Oxnam, in which he urged the merger of Protestant, Roman Catholic, and Eastern Orthodox (Greek Catholic) churches, declaring that "the tragedy that we should be separate when the Roman Catholic and Eastern Orthodox and Protestant hold so much in common," must not continue. Are Protestants, then, to practice idolatry, Bishop Oxnam, and worship the Virgin Mary, when the Scriptures declare that there is "one Mediator between God and men, the man Christ Jesus?" Or will the Roman and Greek Catholic churches adopt the historic Protestant position? There cannot be such merger without emasculating of the truths which the merging bodies profess to hold. But the suggestion, growing more general with each succeeding year will be carried out "in the last days," when the world will see the Christless ecclesiastic monstrosity, the harlot of Revelation 17 and 18, who will think she is rich and increased with goods, but will, in reality, be wretched, and miserable, and poor, and blind, and naked. — Our Hope.



SHOULD A PASTOR TITHE?

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tribute, saying, "Shall I contribute toward my own salary?" He knows, and everyone else knows, that there are expenses in a church besides his salary.

Surely the pastor feels it a privilege to support the church which provides him with the means of grace, which offers facilities for giving his children religious education, the church which does so much good in the parish and the community. And certainly he will not wish to be behindhand in supporting the missionaries along the farflung battle line of the Lord. It is a blessed privilege to give. In fact, according to Jesus, "It is more blessed to give than to receive." — American Lutheran.

THE BIBLE AND EASTER

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"It Is So Beautiful—!"

Each year there are some Baptists who go to the Catholic and Episcopal Easter "blowouts" under the excuse that the services are so "beautiful!" To such it is a show. What a wicked thing to encourage a thing with your presence — to give the sanction of your presence to a piece of heathenism that mutilates the Word of God and nullifies the truth of Christ's words, just because it is a nice show. Baptists ought to stay away from all such, and ought to oppose Easter and speak out against it every time they have a chance. We ought to remember that Easter cost our Baptist people of the past their lives — many of them, for they were killed because they would not observe it.

Why Do Churches - Baptist Churches - Observe Easter?

For such reasons as the following: Ignorance of pastors and people. Many pastors know more of the little yellow and green backed study course books than they know of the Bible. World-Conformity. Many just have to be doing what is "being done" by other churches, right or wrong. But the Bible says, "Be not conformed to this world." The philosophy that one may well do evil that good may come. The idea of some is that although it is heathen, Easter may be turned to good account, by flavoring the whole thing with resurrection thoughts. But in answer to the question, "Shall we do evil that good may come?" the answer is, "God forbid."

Practical Harm Of Easter Observance

It substitutes one day for 52 Bible resurrection days. The devil gains 51 memorials of the resurrection in the translation. Some trade!

It brings pagan symbols into Christianity. Rabbits, eggs, chickens.

It introduces day observance—a thing the New Testament abhors. See Gal. 4:10. The Lord's Day has been taken for Easter, for mother, for father, for children, and for what not. We should let Sunday remain His Day, with a resurrection meaning always.

It excuses human vanity by spreading a Christian veneer over it. Not Christ — but the vain display of Spring finery accounts for thousands attending church on Easter Sunday. There are many reasons against Easter observance — no good reason for it.

WHAT ONE TITHER DID!

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wondering what would happen if every Christian awoke to the Scriptural fact that he is but a steward of all he has.

All substance belongs to another man — even the Man Christ Jesus (Luke 16:2).

The gold and silver are His (Hag. 2:8). Every beast of the forest, the cattle in thousands upon the hills, all the fowls of the mountains, and all the wild beasts of the field are His (Psa. 50:10-11); in fact, "the earth is the Lord's and the fulness thereof" (Psa. 24:1).

But He entrusts substance to His people that they may, in various ways, glorify Him with its use, particularly in making friends for eternity (Luke 16:9). — Copied.

QUESTIONS ABOUT TITHING

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expense in earning the income may be subtracted before the tithe is computed. Living expenses, taxes, etc., should not be subtracted.

8. Should a Christian tithe if he is in debt? Yes, we should not pay our debts with the tithe which is "holy unto the Lord." You will probably get out of debt sooner and easier by dealing fairly with God.

9. Should the tithe be paid through the church? Yes, generally speaking, the Bible teaches storehouse tithing (Mal. 3:10). However, there are many exceptions to this rule.

10. What are some of the blessings of tithing? The approval of your own conscience; a worthy sharing in the work of your church; helping win a lost world to Christ; laying up treasures in heaven; putting first things first; a partnership with God and hearing His welcome and approval at last. "Prove me herewith saith the Lord of hosts." (Mal. 3:10).



THE BEATITUDES

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distinct spiritual or moral feature of the saved person. How important that we honestly compare ourselves with this picture of the blessed or fortunate man!

The word blessed does not refer to feeling, but to state or condition. It does not mean a happy feeling, but a happy condition. Those whom Christ describes as blessed do not feel happy. A happy feeling is not a true index to character or condition. One may have a happy feeling and at the same time be in a sorrowful or miserable condition. The drunkard feels glorious, but his condition is shameful. The Laodiceans felt fine, but their condition was one of shame and poverty.

In describing the blessed man our Lord is at variance with popular opinion. He does not see as man seeth. If worldly philosophers should give us eight beatitudes — eight characteristics or marks of a blessed man — they would not include any of these which the Lord Jesus says belong to the fortunate man. McClaren says that "so little has the world been influenced by Christ's teaching, that it uses 'poor-spirited creature' as a term of opprobrium and depreciation."

What does it mean to be poor in spirit? It means to be consciously poor in personal worthiness. To be poor in spirit does not mean spiritual poverty, for there is no blessedness in the lack of spiritual blessings. It is not in the knowledge or realization of the lack. It is the realization that in ourselves we are nothing, and have nothing, and can do nothing, and have need of all things. The man who is poor in spirit realizes that all his blessings are in Christ. The phrase denotes an attitude toward self. To be poor in spirit is to be sin-conscious. True saints are more sensitive to sin than are the lost. It does not take much sin to fill them; yea, a little sin makes them sick at heart. Poor in spirit is the very antithesis of that proud, haughty, self-important, and self-sufficient disposition that the world so much admires in a man. It was poverty in spirit that led Job to say, "I abhor myself," and Isaiah to exclaim, "Woe is me," and Paul to cry, "O wretched man that I am!" Spurgeon says that

The Liquor Store Is A Place Where—

You Deposit—

Your Money—and lose it!

Your Time—and waste it!

Your Character—and degrade it!

Your Health—and impair it!

Your Strength—and part with it!

Your Independence—and forfeit it!

Your Self-Control—and lessen it!

the question in heaven's kingdom is not, "Are you a peer?" but "Are you poor in spirit?" It is those who are of no account in their own eyes who are of the royal of the universe. It is not poverty of spirit, but poor in spirit.

To be poor in spirit is foundational in an experience of grace. It marks the beginning of the withering work of the Holy Spirit, and it is also a mark of growth in grace. Salvation begins with a feeling of dis-satisfaction with self, and the saved man continues as he began. He is ever conscious of his need of more grace. To be poor in spirit belongs to none by nature. By nature man is self-important and self-sufficient, as well as self-righteous. It was only after grace had wrought mightily in him that Saul of Tarsus felt himself to be the chief of sinners.

Two Kinds Of Spectacles

There is no sin that betrays the depravity of the human heart as does the sin of pride. With nothing to boast of man, in his natural state, persists in boasting. In the face of obvious enmity towards God, man, by nature, insists that he has a good heart. Paul says that the carnal mind is enmity against God; can such a mind or heart be justly called good? The natural man wears two kinds of spectacles. When he is looking for sin he puts on the kind that diminishes when he looks at self, and which magnifies when he looks at his neighbor. And when he looks for good he wears the pair that magnifies when he is looking at self which minifies when he is looking at his neighbor. I looked at my brother with the microscope of criticism and I said, "How coarse my brother is!" I looked at him with the telescope of scorn and said, "How small my brother is!" Then I looked in the mirror of truth and I said, "How like me my brother is!" The best way to take the starch of moral pride out of a man is to look at himself in the mirror of God's Word. Pride is a comfortable feeling, but its price is a fall, which is not a comfortable feeling. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).

Promises To The Poor In Spirit

The poor in spirit are said to be blessed because poverty in spirit belongs to those who are in the kingdom of heaven. It is one of the evidences of the new birth. The poor in spirit have a disposition the very opposite of what they had by nature. It takes a saved man to know how heinous sin is. The promise of this beatitude is for the present. It does not say, "shall be," but "theirs

is the kingdom of heaven." Many are the gracious promises dressed to the poor in spirit. Psalm 40:17: "I am poor and needy: yet the Lord looketh up me." Isa. 66:2: "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word."

No Gosepl In The Beatitudes

There is nothing about faith in the beatitudes; nothing about the gospel; nothing about imputed righteousness; nothing about what we are in Christ. Jesus. Our Lord is not describing the feeling which is associated with faith and hope in Christ. He is describing the believer's thoughts and emotions when occupied with himself. He is giving the results of the backward and inward look at self, and not the forward and upward look at Christ. He is telling what the saints are in their own eyes on account of their own record.

"Blessed are the poor in spirit." Many are the conferences for promoting the higher life—the happier life in Christ—but we also need meetings for cultivation of the lowly life. A well-balanced ministry will promote humility as well as hope; it will turn the eyes of the believer upon himself and his failures as well as upon Christ and His finished work. None but the poor in spirit can properly hope in Christ. It is only the sick who realize the need of a doctor. And none but sinners, conscious sinners, come to Christ for salvation.

The Official Fun-Maker

Most people, we fear, go to church to be made feel good. They want fleshly entertainment. And in many a church the preacher is the official fun-maker. A new church is to be pitied that has a jester instead of a pastor. The true pastor feeds the sheep; the jester entertains the goats. The true pastor thinks of the profit of the people; the false prophet thinks of their purse. The true pastor preaches with a woe upon him and waits the people to have a mansion in the Father's house; the false prophet commercializes the Gospel and wants to feather his nest here upon earth. The writer once heard of a preacher who boasted of what he called his "sucker list." He had a list of wealthy people in different parts of the country out of whom he wheedled money for his various religious projects. This is not intended as a criticism of men who are making a sincere effort to reach the people with the truth of God, nor of the people who support them. But it is a call for Godly sincerity on the part of all. What solemn responsibilities rest upon the ministers of God's Word!